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S H O C H I K U

" K A S U G A R Y Ū J I N "

(THE DRAGON GOD OF KASUGA)

Kabuki Dancing Play.

in One Act.

To be presented by Kikugoro Troupe
at Tokyo Theatre, September 5th to _____, 1946:-

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S Y N O P S I S :

Bishop Myoe was a priest of broad views and high intelligence.

One day, when he was on his way to the Kasuga shrine, he was shadowed by the knavish priest Hankai who has planned to assassinate him for some personal resentment.

The dragon God of Kasuga, however, disguised as the sorceress Rojo, saved him and let him have a narrow escape from the sinister design. The god, moreover, punished the bad priest for his misdemeanour.

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S H O C H I K U

"KASUGA RYUJIN" (DRAGON-GOD OF KASUGA)

KABUKI DANCING PLAY IN ONE ACT.

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TO BE PRESENTED AT TOKYO THEATRE BY KIKUGORO &
HIS TROUPE SEPT. 5

CHARACTERS.

Rojo, the sorceress. (The natural shape is the Dragon God
of the pond Sarusawa.)

Myoe Shonin (Bishop of Toganoo temple)

Kuen)
Unpen) (Priests in attendance of the bishop.)

Hankai (Priest of the temple Takao.)

Four priests in attendance of Hankai

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Catfish

Black carp (Young man)

Red Carp (Young woman)

Crucian

Dolphin

Black Killifishes (Little boys)

Red Killifishes (Little girls)

(The stage is one in imitation of that of the Noh Play, with an old pine tree painted on the back panel. A small doorway on the right and a stage passage on the left. Nagauta reciters and musicians sit on the carpeted bench, upstage.)

Nagauta reciting: On a fine day in early spring, starting
from the beautiful town of Kyoto,
We have arrived at this old capital Nara
where Mt. Mikasa and Mt. Kasuga stand in the
mist.

(Meanwhile Bishop Myoe of the Toganoo temple appears at the stage passage, equipped for a journey and accompanied by two young priests Kuen and Umpen.)

Bishop: Now, folks.

Priests: Yes, sir.

Bishop: As you know, I have been long wishing to go over to China and India. I have now at last come to be able to accomplish my wish, and so I have come to this town of Nara to pay a farewell visit to Kasuga shrine.

Priest I: Your reverence has always been a faithful devote
of the deity Kasuga Nyujin.

Priest II: It is sure that she favours you-----.

Priest I: And guards you over the rough seas,

Priest II: And over the wild plains.

Bishop: Let us hurry on our road.

Nagauta reciting: And they go on.

Along the grassy path.

(The party comes into the main stage. They walk
up and down, as if they had lost their way.)

Bishop: It's so strange. It seems that we have lost our way,
when we have come here many and many times.

(The sorceress Rojo appears in the left.)

Rojo (coming in): Just a minute, I say.

Bishop: Who's that?

Rojo: It seems that your Reverence is on a journey. Where
are you going, walking through this grassy path?

Bishop: I have come from Kyoto to pay a visit to the Kasuga
shrine. We are now in our wit's end, for we have lost
our way, I don't know way.

Rojo: This plain is so much overgrown with grass that even
the native would often lose their way. I shall show
you the way, if you please.

Nagauta reciting: It's as timely a rescue as a boat on a ferry.

"Then I shall accompany you to your destination".

(They all walk round the stage, with Rojo at the
head.

Nagauta reciting: Among the grasses of the plain
There is the pond Komori-no-Kagami
(Looking Glass of Field Watch)

Rajo: This is the famous pond "Looking-Glass of Field-Watch".

Bishop: What does the name mean, please?

Rajo: This is the pond where the field-watch--- --.

Nagauta reciting: ~~X~~ Locks at his own refrection in the water.

And comb up his stray locks.

Rajo: There is an old tradition about this pond.

Nagauta reciting: Once upon a time

When an emperor had a falcony,

A falcon went astray.

As a yeoman went in search of it,

He met with an old watch

With white hear and white beard.

The young man asked the old man:

"Don't you happen to know the whereabouts of
our falcon?"

The old man answered: "Here in this water."

And the falconer, looking into the water,

Found the falcon really in the water.

It was the bird perched on the high branch

Overhanging the pure pond.

Bishop: It's been a very interesting story. I'm rather glad
to have lost my way to listen to such a thing.

Priest I: We, too, have enjoyed

Priest II: Your story.

Bishop: Young as you are, you are a very clever girl. You
are very good at talking, too.

Rajo: Though the straight road will lead you to the shrine.
I shall accompany you and show you the noted places.

Bishop: It's very kind of you to propose it, but it won't be
quite proper for me a priest to accompany a woman.

Rojo: It's very unkind of you to say so. I was a woman all the same when I showed you the way.

Bishop: What do you mean?

Rojo: It's very pitiless of you to dismiss me as soon as you have done with me.

Nagauta reciting: "My attachment, unknown to others,
Is burning blazing underneath.
It is hardly human to be so heartless."
"No, no; I am a priest.
I have severed from all kinds of passion.
"Don't be so heartless.
Love and passion are the chance
For enlightenment, I hear.
I don't know how I can ever subdue
The flame of my inward passion."

(Meanwhile Rojo clings to the bishop, who shakes her off.)

Bishop: You filthy girl. Don't be so impertinent.

(The girl jumps aside and speaks with dignity.)

Rojo: Now, listen to me, Bishop. I have come in disguise of a woman to try how firm is your resolution of going over to China and India.

Bishop: What do you say!

Rojo: You are very firm a priest, certainly. But, take care, for there is a bad priest watching for your life. Today, as he has been waiting for you on your way, I have led you here to let you avoid him.

Nagauta reciting: The bishop, surprised at her word:

Bishop: I have thought it very strange to have lost my way when I have come here many and many times. But, who on earth are you, to be so kind to me?

Rojo: But, first of all, let me tell you how Buddhism is propagated in China and in India where you want so much to go.

Bishop: It is very kind of you.

Nagauta reciting: "Thus saying,

The bishop waits with anticipation

With a rosary in his hand."

(The bishop sits solemnly. Rojo stands up and takes to dancing.)

Nagauta reciting: "The merciful Buddha Sakyamuni,

Born of the sacred mother Maya,

Led his life in the castle of Capira.

"He lived eight years of penance and
asceticism

In the deep mountains

Attending the genius and serving him.

For miscellaneous affairs.

At last, as the fruit of his long penance,

He attained enlightenment

To be valued for ever."

"Buddha's teachings taught the world

The mutability of human life.

And the doctrine, entering China,

Developed into many sects, as Tendai & Shingon

Mt Hiei, in Japan, is very like the

Chinese Tendai Mountain;

And Mt. Kasuga, the Indian Ryojusan".

Bishop: It is very kind of you to have told me of those things in detail. I have felt just as if I were

travelling in the far-away lands. Well, by the way, it seems that you are not of human nature. Tell me your name, I pray you.

Rojo: I shan't hide anything from you. I am -----

Nagauta reciting: "The Dragon God

Living in the pond of Sarusawa
The deity Ane-no-Koyane
Has ordered me to protect you
From the bad intrigue of your enemy."
Thus saying, she disappears
Among the ripples of the pond.

(Rojo, revealing her natural form of a dragon, disappears into the back.)

Bishop: Oh, has she been the dragon god of the pond Sarusawa?

Priest I: It's very wonderful a thing that such a miracle should take place in these days

Priest II: But, by the way, who is he that intends to harm His Reverence?

Priest I: The priest Hankai of the temple Takao has been long resenting you for having been defeated in a religious dispute.

It must be that he has followed you here with the intention of harming you.

Priest II: Why, then, it's a very serious matter. Let us make haste and inform of it.

Bishop: Wait, folks. A priest has no avarice. With no avarice, one will have no ally, nor enemy. It's of no necessity to be on guard.

Priests: Just as you please, your Reverence.

Bishop: When I think of the emptiness of all existence,
I have come to know that it's of no use to visit
Buddhist remains. I shall just remain here in Japan
and do my best for the salvation of the people at
large.

Priest I: Then, are you, Your Reverence,

Priest II: Going to give up your plan
Of visiting China and India?

Bishop: I shall go and withdraw my vow before the shrine
of the deity Kasuga.

Nagauta reciting: "And the party hurry to the shrine."

(The bishop and the priests go out into the right.)

(The music takes a gay tune.)

(The following scene is a comic one acted by a
groupe of comedians and child actors.)

Song: Along the shallows of the pond
Boys and girls of killifishes
Swim about gaily and merrily

(Little boys and girls, dressed as killifishes
come in singing and dancing, and then go out into the
right.)

(A young woman, dressed as a red carp, comes running
in. A young man, in the guise of a black carp,
follows her into stage.)

Song: "Where are you going, miss?"
"Stop that, please.
I have just run off
From the youngsters of crucian and dolphin".
"Well, today it's so warm
That it would be very pleasant
To take a promenade over the water".

"That would be very nice."

And they go along fin to fin.

Red carp: There comes the horrible catfish.

Black carp: Fue! He always circulates rancous all sorts.

Red carp: We'd better hide ourselves somewhere.

Black carp: There's a good shrub of seaweed there.

Red carp: Let's take shelter in it.

Black carp: Come on.

Red carp: All right.

Song: The catfish, idling and meandering, comes
along the watery path.

Catfish (Coming in): I am the catfish, the wittiest of all
fishes. I wish you a happy New Year.

Song: "And then come the months
Of February and of March
While I idle away the days of idleness".

Catfish: It's so warm today here in the shallows. I think I
shall have a sun-bath here, though it sounds like an
old fish.

Song: "However flat my body may be
I cannot rest myself in two shallow a water.
But if I dive too deep in the water,
The sun won't come to warm my body.
So this is the best place
For me to take a ~~xxx~~ nap."

(The catfish falls asleep.)

"At this sight the two carps
Appear out of the weed and meander together,
When the black carp touch by mistake
The long barbel of the catfish.

Catfish: Who's he that has frightened me by stepping on my
babel? Oh, you are the Black and the Red Carps,
I see.

And where on earth are you going?

Black carp: We are going to promenade along the shore

Catfish: Hum. Many things are said about you two.

You take a promenade together today. You'll
slope with each other tomorrow, and will commit/
double suicide the day after. Now, listen to me.

Song: "Out of the delusion of illusive love

One easily makes up his mind.

To forsake this world of life."

"What way shall we take

To commit doubt suicide?"

"Hanging oneself is too unrefined.

It's impossible for a fish

To drown oneself in the water.

Nor has he any hand to stab himself

Drying oneself on the sunny shore

Will not be so good to look at.

Black carp: Why, you've gone too far.

Red carp: We've got nothing to kill ourselves for. Don't
say such an ominous thing.

Song: As they cry at the top of their voice
There come the crucian and the Dolphin.

Crucian: Gracious!

Dolphin: Good gracious!

Catfish: What are you clamouring for?

Crucian: Don't be so calm.

Catfish: What do you mean?

Dolphin: White birds, with red bills, have come flying

and catch our kith and kin.

Song: "At this, the catfish, usually so slow,
Swims off as quickly as the dace.
The couple of carps, though in love with each other,
Strive ~~xx~~ to be the first to escape.
(The fishes disappear into the left all
running as if for life.)
(The music takes a solemn and ghastly tone.)

Nagauta reciting: Here by the famous pond of Sarusawa
Where the mountains reflect their
stable figure,
The sea rages and storms wildly.
There comes along the priest Hankai
Bearing a long sword and

Hankai (coming in): I have come here intending to crash the
priest Hankai, my enemy. The sky has become
cloudy all of a sudden. I'm sure he's going to
plague me with his chara.
(Four attending priests, Kosei and Jakunan,
Toryu and Genhoku appear from the left.)

Toryu: We have found you at last, Master.

Hankai: And have you found the priest Myoe?

Kosei: No, sir. We have been looking for you.

Hankai: It's very strange that we should lose his
sight.

Toryu: A thick mist has come to hinder our sight.

Genhoku: We can see nothing at all.

Hankai: I can never give up my plan in halfway.

Nagauta reciting: As they try to go along

A gust of wind come and check them.

Hankai: My god; I can't walk.

Nagauta reciting: And the waters of the pond

Rage and bubble all of a sudden.

And the Dragon God deigns to appear.

Dragon God: It's very thoughtless of you to conjecture the mind of the virtuous bishop by your own shallow mind. You'd better repent your sin and go back to your place of pursuit.

Hankai: I shall never give up my decision once made up. It's my duty to kill and punish a friest that propagates a heretical doctrine. Should someone hinder me from accomplishing my duty, I wouldn't hesitate in punishing him, god or Buddha as he may be.

Dragon God: It's very impertinent of you to say such a thing. You shall be severely bunished for it.

Hankai: What do you say?

Nagauta reciting: "Lightnings Flash and the keen edge reflects it. Though Hankai tries to act dashingly, His feet falter and he can hardly stand (The attending priests go out, after a fighting scene. Hankai, left behind, tries in vain to resist. He enters into the right, falling down at last.

The dragon god, after giving him a coup de grace, dances a dance of joy.)

Nagauta reciting: "When the Dragon God dances the dance of joy
The ripples bubble and flutter on the shore
And the blue sky refreshes its verdure
Upon the calm and peaceful waters
And the god, crossing over the wavy lake,
Goes into the bottom of the water.

(The curtain falls with the gay sound of wooden clappers.)